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AND PRACTICAL RELIGION, EDUCATION, BENEVO-  
LENT ENTERPRISE, AND CHURCH POLITY.

Search the Scriptures.—John v. 29.

Speaking the Truth in love.—Eph. iv. 15.

REV. MILTON BIRD, EDITOR.

LOUISVILLE, KY.

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TERMS, - - - ONE DOLLAR A YEAR.

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A SERMON,

BY REV. D. LOWRY.\*

ON THE IMPORTANCE OF DOING AS WELL  
AS HEARING THE WORD.

"But he ye doers of the word and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."—James 1: 22, 23, 24.

I take it for granted, that you all believe in the existence of God, his superintending Providence, and in a future state of rewards and punishments. To *you*, then, the religion of Jesus Christ *ought* to be, above all other subjects, the most important. And yet, lamentable to think, there is scarcely any subject about which most of you are so indifferent, upon the one hand, or so ignorant upon the other. With many of you, the merest trifles are preferred to a study of the doctrines and duties of religion. While others, though claiming to have thought of this matter, yet give ample evidence that they are ignorant of what religion is.

There are two distinct classes of persons who attend preaching. One is the mere *hearer*, the other is the *hear-*

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\*Preached in Camp, near the head of Sac River, during the removal of the Winnebagoes.

*er* and *doer*. They attend for quite different purposes, and the effects realized are equally different. The *doer* of the word attends to learn his duty, and the effect is seen in after life. The *mere hearer* comes to the house of God under the influence of habit, curiosity, intellectual gratification, &c. No practical benefit whatever is contemplated. A slight impression may be produced, but it exists only for a moment. He is like a man beholding his natural face in the glass, &c. How forcible is this comparison. You have all looked at yourselves in the glass, and remember how soon you forget the image. You return and look again, but again forget.

But the importance of my subject calls for a more minute consideration. I will, therefore, state some reasons why the impressions of the mere hearer of the word are so transient.

I. *He hates what he hears.* It ever has been and ever will be unpleasant for sinners to have their characters denigrated from the word of God—so drawn that they cannot help seeing and recognizing them.

I know it is said that the human mind is so constructed, that it loves the truth, and is ready to embrace it whenever discovered. This may be so where the truth proposed leaves the heart and life of the man as it found them—as in the case of a mathematical problem. But where the proposition requires holiness of *heart* and *life*, the case is quite different. Here the heart is committed against the proposition, its enmity rises and the will *rejects*. Inclination has more to do with faith, or rather with unbelief, than sinners are willing to admit. They first resolve *not* to be religious and then seek reasons to justify the resolution. It is true where evidence is conclusive, the assent of the mind ceases to be optional, but still an honest examination of *that evidence* may be withheld. But even the evidence may be examined, and every doctrine of the Bible admitted in theory, and yet the truth, though plain and palpable, may not be received “in the love of it.” It is as true in this day as it was in our Saviour’s time upon earth, that “light has come

into the world and men love darkness rather than light." "I hate him," said Ahab, "for he never prophesieth good unto me, but always evil." 2 Chr. 18: 7. Nothing can be drawn from the Bible but what gives the sinner pain. It represents his character as depraved, his condition dangerous in the extreme, and in the most fearful light. It is, therefore, by no means strange that the impressions made on the minds of sinners by the word preached are so transient. They are at all times unwilling to dwell on subjects that are disagreeable. They are willing to hear smooth things, and retain impressions which they make, but the exhibition of their guilt and ruin is too disagreeable a subject to gain their patient examination.

II. A second reason why the truth produces such a slight impression on the minds of sinners is—*it is heard with inattention.*

I would illustrate what I mean by the following similitude. A correspondent from a distance writes a letter of advice to several merchants, the object of which is to prevent pecuniary loss, likely to grow out of an expected reversion in business. To escape the disaster a course, is urged which involves much difficulty and especially great self-denial. The letter is received. One of the merchants gives it a hasty perusal and throws it down, declares it a forgery, and pays no further attention to it. A second reads, recognizes the hand-writing, but fails to give sufficient attention to it to understand its meaning, and although he proceeds to act, fails like the first to escape the threatened loss. A third reads the letter carefully, and comprehends its meaning fully, but takes the liberty to differ with the author respecting the importance of *immediate action*. The anticipated disaster overtakes *him* also. A fourth reads carefully, understands clearly and obeys the instructions of the letter promptly, and avoids the threatened loss.

No blame is to be attached to the writer of the letter in this case. It was couched in plain language, and *might* have been understood and *ought* to have been promptly obeyed. I leave it with you to make the application.

You may or may not be aware that there are hundreds of professed infidels in the world who have never read ten chapters in the Bible. It is however true. Others profess to believe it, but mistake its meaning. The book is professedly regarded as a revelation from God, but *what it teaches is not believed*. While others again are orthodox in sentiment, but heterodox in practice—hearers but not DOERS of the word.

Truth may occasionally disturb the mind, but the fear is attributed to the prejudice of education or some other cause aside from the real one, and by a small effort, the former good opinion of *self* is regained, and with it former stupidity returns.

III. *Worldly mindedness* prevents the gospel from producing lasting impressions upon the hearts of sinners. Now it is true, there are interests belonging to this world which it would be wrong to disregard. We belong to time as well as to eternity, and it is right and proper fairly to meet the claims of both. Always to be thinking of eternity, to the entire neglect of the affairs of time, is no where made our duty. The duties of this life will be performed, and in their proper place and proportion, never fail to meet the Divine approbation. Impiety in this case consists in setting up the claims of one world against those of the other—of time against those of eternity. He who lives only for time, brings himself upon a level with the brutes that perish. He may build a finer house than the musk-rat, and amass more stores than the bee, and rival the butterfly in show; but if these things engross his whole time, his rational powers are brought down to animal instinct, and his daily conduct has no more relation to heaven than the song of the bird, or the pursuits of the brute. Strange as it may seem, there are thousands of rational beings now living in this busy world, whose plans of business contemplate only the improvement of their condition in time. Now, how is it possible to make a permanent impression on such minds by the gospel. You tell them of God, of Christ, of heaven, of hell, but what is all this to the man buried in the world.

He desires no other pleasure but what arises from the accumulation of earthly good. He hears the world declared to be vain and fleeting, but how offensive to him since he has deliberately chosen it as his portion. Worldly minded men may or may not attend the house of God, but if they do attend, their hearts are too much taken up with the world to give serious reflection a place.

### REMARKS.

1. If you would hear the gospel to profit, you must use those means that are best suited to *fix* and deepen the impressions which it makes. Now, these are precisely such as are calculated to impress any other subject on the mind—*intense* and repeated reflection on what you hear. Are any subjects more worthy of thought than those urged upon your attention in the gospel of Christ. It tells you that you are formed for immortality, and placed here upon the earth to get ready for that endless state. What motives for serious consideration. I pray you to come up to this subject and *look* at it. Is it possible that the gospel has been sent to you to inform you how to become a companion of God, a member of Jesus Christ—nay to conduct you to the high abode of Jehovah himself, and yet you are careless. How is this? Have your powers of thought become so feeble that they cannot grasp these subjects? Do you crave nothing but the pleasures of the brute—to look upon the light of the sun, and collect the provisions of a day—desire nothing, care for nothing, and ask for nothing beyond the grave?

Oh that I could describe the loss you are about to sustain. Nature's vast store-house possesses no imagery by which it can be represented. A river of life, harps of gold, palms of victory, robes of white, crowns of glory are offered you. But drop this imagery. Think of the power of God. Think of Jehovah as your friend. Is there nothing here to attract your notice.

But look again. The gospel sets before you all the horrors of the bottomless pit, declaring that those who

hate God and reject the Saviour shall be turned into hell. Think of being suspended over that pit. One frail thread cut, and you sink to rise NO MORE. Oh that I could lift up my voice like the last trumpet. I would ring doom and woe louder than peals of thunder.

2. But I confess I feel dispirited when I think of the manner in which mankind too generally treat the gospel of Christ. How can I feel otherwise in view of facts. When I see the vast multitude sink into brute-like contentment with mere food and raiment—drudging and then refreshing themselves for further drudgery. Sleep and then awake and drudge again. Oh, it is awful to see the soul of man thus toiling for years, unfed by the great fountain of intelligence.

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### THE LAW OF THE CHURCH'S VITALITY.

Progressiveness is the law of the church's vitality. Its members are individually improveable. There must be collective progress. The healthy soul will ever desire after a higher assimilation to the Divine likeness. The purity love and immortality of truth continually feed the flame of spiritual life. The life of God, in the regenerated soul, must, of course, be a strengthening, continually restorative process. It is a light beginning in twilight feebleness, which shines brighter and brighter everlastingly. In the church militant, as well as in the church triumphant, perpetual progress in righteousness is a vital element. How beautiful and necessary the idea; the very thought is reviving, an element of strength and joy. As the individual christian, so the church is made to be perpetually active in a line of intellectual and moral development. When the church pauses in her career, her true life runs low. Whatever happens to her or about her; whatever else stops or stands still, she must walk on in her integrity before God.

Christianity like every other system, not of mechanical

contrivance but of vital growth, contains within itself the principle of indefinite expansion, and as the reformatory power of the world adapts itself to the varying circumstances of human society, and the progressive advancement of human knowledge. There is not a faculty of the human mind, which is not exercised, disciplined, and invigorated by the study and practice of its doctrines and precepts. Its clear and deep impress upon the soul will develop itself in the life. Christianity pours the light of knowledge on the mind, to impress the principles of virtue and piety on the heart; it disciplines the various powers of the mind in due proportion, and touches with skillful hand the springs of thought, of sentiment and action; it inspires a generous love of truth and knowledge; it curbs the native tendencies to evil; wakes up the moral nature to assert its supremacy; it arouses and guides aright all the stupendous energies of the immortal spirit; it does not allow power, so genial and potent for good, to slumber unnoticed and often undeveloped in the bosom of its subjects; it fans those living fires within the soul whose genial light, and life, and warmth, may make the church the light of the world and the salt of the earth, or illuminate the age, or pour their streaming radiance down through coming centuries—while Heaven cheers on the church at every step of her progress in the great work committed to her hands, which might task an angel's energies and awe an angel's heart.

No laborers must tire. To work her onward way, the church needs "a frame of adamant—a soul of fire." We may never relax our efforts; to do this now, is at once to forfeit God's promise, and frustrate our hopes, not only to jeopard the future, but to nullify the past.

The favorable crisis in every enterprise is most important. But the spring-tide of success, is the season of peril too. We know the bloom of hope encircles the germ of promise. But they, who will not sow and till the ground, can never reap. It is only the heat of summer which gilds the ripened fruit, and the toil of harvest which gathers in the golden store.

Brethren, while the balance of the world's destiny trembles—has descended: can we!—will we relax our efforts!—stand still, rather retrograde!—let the love of the world freeze our glowing thoughts and gushing sympathies, draw the purse strings—forgetting that we are not our own, and so rob God of that which is his due? Surely not. One more bold move in the cause of truth, and a new and brighter page, in the whole course of our future history, is opened. On the bold and vigorous action of the present crisis, the fate of the church and souls hang trembling in the balance. On that eventful day, which decided the political fate of Napoleon, Lord Nelson said, "England expects every man to do his duty." May it not be sent round and over the Cumberland Presbyterian Church, that she expects every member to be at his post and do his duty. Less than this, it were alike unworthy to suggest, or for a moment to consider. Less than this never entered the conception of any enlightened friend of the church. Less than this will never meet the high requisition of heaven, the enlarged demands of the age, or our own sanguine expectations. Each one should be a committee of vigilance to see that success crowns our efforts. Will not all come up to the work in earnest? It is a duty they owe to Christ, the cause of truth, and the church, and now is the time above all others when there should be no indifference, no luke-warmness, no recreancy and no holding back. Brethren, any thing of the kind, all supineness or lethargy on your part, will be inexcusable and *may be fatal*. Great and glorious progress is in your hands if you but prove yourselves worthy of it. If we cannot command progress, let us deserve it. Let us see to it that our hearts are in the right place, and that we act well our part. Heaven helps those who help themselves. We are laboring in a worthy cause, and not for ourselves alone, but for our children, our country and the world, and when, hereafter, they see how we toiled under reproach, denunciation and calumny, we wish them to feel that we never swerved from our integrity and our principles, but that armed with heaven's truth, and the clearest princi-

ples of sound doctrine, we pushed onward and upward. In the light that beams upon us from the past, as well as the brightening hopes that dawn upon us from the future, we should feel encouraged and emboldened to unite our efforts in our noble enterprises; to build them up, and place their prosperity upon a permanent foundation; and by our combined exertions raise the church of our choice to that elevated position, which her scriptural model and pure system of doctrine demand, and which shall meet the just expectations of her present friends, and realize the cherished hopes of her early founders. That this can be done, with the continued blessing of Providence upon united and persevering efforts, the success attending our recent enterprises conclusively attest. That it *will* be done, that it *must* be done, that it *shall* be done, is the assurance distinctly expressed and definitely understood by the love of truth and spirit of self-sacrifice, which has embodied us as a religious communion, and prompts us in our efforts to speak the truth in love and purity, as the vital power to advance the cause of pure religion and sound morality.

Our cause must go onward. It has all the elements of vitality in it, and cannot be put down. Beat it down to-day, and it rises to-morrow ready to renew the conflict with error and sin. It is the cause of progress, and cannot fail. Now is the time for *renovated vigor*, for ardent, united, extended co-operation, that we, as the first-born of the glorious revival of 1800, may vindicate our high paternity, and re-assume our original and preeminent zeal and labor in the cause of evangelical christianity. I do but utter the sentiments which glow in every bosom through our whole communion, devoted and true to its prosperity, and will be echoed with warm enthusiasm by all its friends abroad, when I say that *now* is the time for action; *now* when fresh scores of converts may come crowding to our altars; *now* when funds to endow the Board of Publication, the Theological Seminaries, the Literary Institutions, and to push on the operations of the Missionary Board, ought to be pouring into the Lord's

treasury. Why not every member aid in the work? Why leave a generous and noble spirited few to bear the burthen and heat of the day? A religion, which does not open the purse to the claims of benevolence, is both heartless and headless. It is vain, the mere offspring of selfishness. It needs the vitrefaction of the soul through whom the great stream of truth's living electriciety flows. The church needs to be near enough by assimilation to Christ's heart to feel its throb, and have her life hid with Christ in God, in order that she may be builded together for an habitation of God through the spirit—a holy temple in the Lord. That her ministers may have a good report, as men "full of the Holy Ghost and of faith," sound in doctrine, and diligent in word and deed, her piety, benevolence, intellect and energy must furnish the churches pastors, send abroad in our country, and the wide world missionaries and teachers unsurpassed by any under the sun.

If there be a lack of a bracing home education, and that discipline in the stern school of severity and self-denial which was had by the race now passed, and passing off the stage, then let ministers and people at this day be the more faithful in the appliances of intellectual culture and religion. We need to cherish the zeal and imitate the hardy virtues of our fathers. It needs hearts of oak and frames of iron, to follow their way marks, when they struck off into endless forests and broad praries of the West, to settle and subdue the not unkindly soil. Shall we not be true to the work for which God in his Providence raised them up, and which he has committed to our hands through their agency? Never will we leave the field like a forest which has no roots, but has all turned into leaves and boughs, which must soon, therefore, wither and be as the heath of the desert. Though arduous, the work before us is delightful. Through the minister, the school-master, and the parent, the church must give the mental and moral bias to those springing minds, that are to be fostered and grow in no other way but by the prevalence of knowledge and impression furnished by the magnetic

mental contact of the living educator, from sabbath to sabbath, and from day to day. So will the church go forward in the christianization of the world.

While we occupy the attitude, which we have hitherto done as a people, of endeavoring to keep the unity of the spirit in the bonds of peace, we shall not seem to be courting favor in any quarter. Irrespective of the opinions of others, and all kinds of prejudices, we will be guided by our sense of right. We will abide by the unmistified doctrines which the clearest convictions of conscience have led us to adopt. Official documents show that our neighbors esteem and recognize us as a distinct body. Princely truth blazes a path of great usefulness for us as a denomination, which, if we travel in cannot fail to overcome and bear down all obstacles to our future growth, and fill our fraternity with all the elements of prosperity and usefulness. We never have, and never will ask from our neighbors a sanction for our orthodoxy, to entitle us to our presbyterian name and character. The Bible, common sense and the moderate of all parties sanction our "intermedial system;" and we care not who hold back their sanction, they will have to give it sooner or later, for truth can and must work its way. One accustomed to observation can readily feel the pulses that beat in the two doctrinal arms of the protestant body ecclesiastic. We advertise to the world that we are contented with, and have full confidence in our "intermedial" position. From this point of observation, it strikes us that the Calvinistic and Arminian extremes are working to it. It has imparted to them a polarity. They are tending to the true theological pole. It has the magnetic power of truth. Like the red ray of light, it has most caloric and is least refrangible. And as the different colors are harmonized in the white ray, so extremes disappear in the *intermedial system*, and truth is embodied in its purity. In the science of theology, this system is the mind's true stand point, unwashed by errors rolling waves, and undimmed by its dark and moving clouds. What if extremes still unitedly assert that there is no stand point between them; it appears as a puerile attempt

to overreach, embarrass and bear down the intermediates; but different will be the effect in the end. The efforts of error to maintain itself, ultimately react upon and destroy it. As intermediates, our true policy is to continue in the love of truth, singly and alone for its own sake. This has been, and we believe it to be the best policy now. This will lead us to sanctify our time, labor, money and influence to our own domestic enterprises, rather than such as are more directly connected with other denominations, especially as they are in far greater need of our assistance. To neglect our domestic affairs, by giving preference to others, indicates most plainly a want of common sense, consistency and proper self-respect. Our true course of dignity, duty and usefulness is to continue our way, liberally helping our enterprises and pertinaciously doing our own business, without reference to the wishes or opinions of our brethren of other denominations. We owe it to the position in which Providence has placed us, to our self-respect, to the tempted, struggling adventurers upon the battle-field of time, and to the honor of Christ as committed to us to give utterance to our "intermedial system," and to act vigorously and firmly for its advance. Without this characteristic, can our branch of the church extend itself, to act upon the world, and to advance the kingdom of Christ? It cannot. Will vital power continue to animate the body of that man from whose heart the blood is taken and poured into the arteries of another man? Or will the root of the tree continue to elaborate sap, if it is conveyed into the trunk and limbs of another tree? If not, vain is the expectation, that a denomination can long be animated with the grand inspiring idea of truth, the vital circulating fluid of the church, if its ministers and members do not from a sense of duty nourish its distinctive life and support its interests. If it is not the toilsome and self-denying sphere of its own ministry and membership; who will give energy and enlargement to its operations and enterprises? How can it prosecute the peculiar mission of its existence? As we love our Zion we are bound to cherish and act upon some system of effort for

its enlargement. The conviction increases in intensity and extent, that not much will, or can be done to build up the common cause of christianity by the minister or member whose attachment to the particular church with which he is connected sits so loose, and its usefulness so little cared for, that he does not earnestly labor to give increased energy and efficiency to his church. To remain stationary is to die. If we would preserve existence, we must have the spirit of enlargement. This spirit does not lie in a sentiment so general and morbid as to spend itself in efforts disconnected with the branch of the church of which we profess to be ministers and members. The great secret, then, of the church's usefulness lies not in the numerical strength of its ministers and members; but the right kind of ministers and members—pious, intelligent, educated and firm in their convictions of truth, and energetic in their toils for its advancement—themselves and their money consecrated to the enlargement of their church. Consecrated men and money is our first and foremost and present want as a people; and this supplied, other wants will take care of themselves. The power to improve society will not be wanting. The church will not waste itself in talking; but be bold and permanent in action. The heart will feel; the mind think; the pen write; the press print; the journal, the tract, the book circulate, the missionary go forth and his hands strengthened in his labors; and the school of theology and science will be endowed. Both ministry and people educated, the church can meet the wants of society and exert the commanding function of usefulness and ever expanding, progressive vitality.

EDITOR.

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## THE TRUE SUCCESSION CHURCH.

The church is the depository and garrison of the truth. The truth is the reflection of God's mind—the utterance of his heart—the diffusion of his effulgent light. Hence

there is in a branch of the church as much of God, as of pure unadulterated truth—truth in doctrine and truth in life—truth warning every man, truth teaching every man, and rebuking every man with all long suffering, and yet with all truth's authority in doctrine. This unfolds to Christendom and the world what branch of the nominal church is in the genuine line of the apostolic succession. It is not that ecclesiastical organization sustaining or seeking an alliance with thrones—in an ignoble contest for civil supremacy,—or a league not less ignoble, to trample down the liberties of the people, and to build a two fold despotism—the one over opinion, the other over will and act. Not that which is courting friendship with the world. But that which is effectually laboring to regenerate the spirit of society, to strike at the ignorance and corruption of men, and so eradicate the great root of all social evils. This branch of the church, to demonstrate its noble position in the true line of apostolic succession, need not ransack the world's history to hunt up an unbroken thread of ordination in its ministry by the laying of the hands of lordly prelates. It has a stronger and surer demonstration than the crosier, to prove its genuine succession, and show that it has received the keys from Peter's hand. Its ministry go forth in the simple majesty of truth, the demonstration and power of the spirit. The weapons of their warfare are not carnal, but spiritual, mighty through God to the pulling down of the strong holds of error and corruption. In this their apostolic credentials are written with sunbeam clearness. At the commencement of our era, casting out devils was the highest proof of being in the true line. No higher had the first missionaries of God's last dispensation to man. Few in number and humble in rank, yet with no help, except from God and their own brave hearts, they encountered a world in arms and quickly do they triumph,—soon they fill the earth with their doctrine, and win to their standard the learning, the talent and the wealth that rule the world.

That church is in the unbroken line of genuine succession, which has unadulterated truth in doctrine and in

life. That it is heaven-ordained, to us seems written as with a sunbeam on its teachings and labors.

EDITOR.

## REVIVE THE STUDY OF THE CATECHISM.

I can recollect when a method of imparting religious instruction to the young, in which the preacher was expected to take the lead, was by means of the Catechism. The children of the church were expected to commit to memory this doctrinal formula, (commonly called the Shorter Catechism,) and on a set day the pastor was to meet them, hear their recitations, and offer such additional instructions as seemed to him proper. I hope to see this excellent practice revived. If it cannot be revived in the precise shape in which it formerly existed, may it not be in some other and perhaps better shape? I believe the Sabbath school deserves to be nourished and cherished with assiduous care, but I must say that I think it no substitute for the doctrinal and practical instruction of the Catechism. I do not insist on its introduction into Sabbath schools organized on the union plan; but in our congregational schools the study of the Catechism should be so far introduced, that all the children, as they come to years of understanding, shall be expected to learn it. And why not the preacher meet such children, once a year if not oftener, and have an old fashioned catechising?

As the ray of the sun awakens the blooming rose and ripening corn into beauty and life, so the beams of truth awaken vitality and purity in the human mind. Thus it is written, "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." 1 Pet. 1: 23. "Of his own will begat he us with the word of truth." James 1: 18. "Sanctify them through thy truth: thy word is truth." John 17: 17. If we believe our Catechism is a summary of truth,

and an excellent one too, then why not have it studied in our families and our Sabbath schools? Let such parents and churches as neglect the good old method of teaching the children to study and commit the Catechism to memory, pause and give an answer.

I know it will be said, that children had better study the Bible, than the Catechism. Better go to the fountain head of religious knowledge, than to turn away from it, to sip at the streams. But this objection, if it proves any thing, proves vastly too much. Why should we read any other religious books, except the Bible? Why should we hear preaching, or attend to any religious instruction, except the bare reading of the sacred word? And suppose the same kind of reasoning were applied to the sciences that is here used in regard to religion. With the same propriety it might be said to the student in Astronomy, "Better go abroad, in the dark and still night, and gaze upon the starry heavens, than pour over this or that work on Astronomy;"—or to the student in mineralogy or botany, "better throw away your musty text-books, and go out amid the rocks and daisies of the field?" The truth is, in all the sciences, we need the text-book. We need to have the great and fundamental principles drawn out, laid down, and illustrated for us. And we need this in theology, not less than in any other science. How much Astronomy would a student of ordinary capacity acquire, by merely looking at the starry heavens? And how much connected, systematic theology will our Sabbath school children acquire, by the mere promiscuous study of the Bible? But says one, "would you take the Bible from the sabbath school?"—*By no means.* Let it be kept there, and diligently studied there; but let the Catechism be studied with, and in subordination to it. A judicious, well digested doctrinal Catechism, like that embodied in our Confession of Faith, is a book of *first principles*—of great and fundamental principles—with which our youth cannot be too early or too thoroughly acquainted. The definitions contained in it, were these its only recommendation, are enough to entitle it to the

diligent study of our children. It may be said that some of these are so intricate as to surpass the comprehension of children: the reply is, let them be stored up in the memory till they can be understood. If the benefit of committing them is not fully realized at once, it will be realized in after life. By the help of them, the Bible itself can be studied, and other religious means can be enjoyed, to much better advantage, and with better results.

EDITOR.

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### MAGNETIC POWER OF FAITH.

In the June number of the *National Preacher*, Rev. H. T. Cheever beautifully illustrates the power of faith to sustain the soul in affliction:

"I have observed at sea, and it is often noticed by mariners, that in the beginning of bad weather, before the storm was fairly set in and fixed in its course, the needle in the compass-box was considerably affected, and there was an unusual oscillation, probably through the changing or disturbance of the atmosphere's electric forces. But after the gale was fairly formed or at its height, the needle became true to its polarity. In like manner is it with a mind under trial that has been once thoroughly magnetized by the grace of God, so as to have the law of divine polarity impressed upon it, making it to turn always to that pole-star of Bethlehem, the great magnet of the regenerated soul. Though ordinarily true to his pole, it is seldom or never that the christian can at once repress the flutter and agitation of nature, control or understand its deviations, collect his energies, and repose calmly on God. It is seldom that faith, taken by surprise, does at once steady the soul, and lift a man clear above hostile infirmities and fears. Although it be true that when once magnetized by the love of God, the soul does always point upward by strong attraction, as the compass-needle to

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the north, yet, like that same needle, suddenly acted upon by disturbing forces, you must give it time to recover its balance, and, its oscillations done, to fasten upon the central point of rest.

We have known God's dear children sometimes, when calamities come suddenly in prospect, when huge billows seemed ready to go over them, and a black cloud of sorrow was about to burst upon their heads, at first trembling and anxious, swinging a little with trepidation to this side and that of the central point of rest. But as the trial became more distinctly defined, the cloud's lightning began to flash, and its big drops to fall, the palpitating heart would be still, the vibrations of the will would cease, faith gather strength, and the eye of the soul be upturned and fastened on a faithful God, and its hand grasp firmly the promises, which neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature can ever loosen."

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### ON THE RIGHT PLANK.

The starting point of the *intermedial system*, is, that sin was produced by the agency and decree of a second cause; not the first cause. That its causation lies in creature agency; not in the Creator's. Being produced by the perversion and abuse of a power, not designed to transgress the law of holiness, but to obey it; sin has its causation in a second cause just as exclusively as if that cause existed aside from, and independent of the first cause.

This cause is good and holy: so are second causes as produced by God's decree and agency. That cause is *immutably* good and holy: these are *mutable*. We can have no conception of an immutable creature. It is no less an absurdity than to suppose God self-created.

There can be no sin, until there is a change in second-

ary causation. This change is either produced by the second cause itself, or necessitated by the first cause. And here the real issue starts between the intermedial system and the Calvinistic. We agree with the Calvinist that it is a blind philosophy, and a poor theology, that looks through nature, without looking up to nature's God. In his search for the cause of sin, the Calvinist traces it back in the line of causation until he reaches the finger and counsel of God. The Intermediate goes back to the will and action of the second cause, and there he stops; he does not go back of that will and action for the source of sin; he feels forbidden by the Bible, the light of nature and common sense, to refer the causation of sin to God's will and agency; he holds that God's agency does not produce and bring it to pass; he maintains that sin originates in, and pertains to, the second cause or creature agency alone. He avoids the primary principle of Arminianism, which he conceives virtually cuts man loose from the control of God's providence. So he avoids the distinctive principle of Calvinism, which resolves the existence of sin into the will and appointment of God. He teaches that God permits sin. It being impossible to impart to man the attribute of immutability, still God proposed to create him a subject of moral government, and govern him accordingly. If any see fit to call this a permission of sin, I do not object; since to permit is not to effect or produce. Nor is it to approve; but to suffer the moral agent to exist and exercise his agency, whether he obey or transgress the moral law. The permission is not such as necessitates or produces the existence of sin. Not such as brings sin into existence, or makes it any more certain than it would be from the simple fact of man's existence and moral agency. Any one can readily discover that while he derives his existence and agency from the purpose and will of God, that the perversion of his existence and agency originates alone in his own purpose and will; not in God's; not in the man's creation and continued being. Sin exists in man's choice, not in God's. Man's

will brings it to pass, not God's. Sin exists by the evil pleasure of man's will; not the good pleasure of God's will. In regard to sin, God says to man, "Do not that abominable thing which I hate." The creature, the second cause alone, conceives and brings forth sin. It is not begotten by the decree and will of Heaven. The creation of a free agent is a work worthy the wisdom, goodness, holiness, and power of God. The abuse of moral agency is another and quite a different thing, in which neither the wisdom, nor goodness, nor holiness, nor power of God have any part. To arrive at the conclusion that an effect, produced by a second cause, exists by the will and decree of the first cause, requires a strange kind of logic, truly! It is the logic of error; not of truth. The discoverer of it ought to write a work on logic, that so useful an art as that of drawing any conclusions you please, from premises that even seem to be hostile to your conclusions, may never be lost. It would be a most invaluable work to young theologians, and to many persons who are just entering upon the investigation of truth.

The relation of God's agency to sin, lies in his wise, benevolent, powerful, and overruling Providence. Not in overruling second causes to produce, or impel its existence; but to destroy it. This overruling agency acts in relation to sin after it has come to pass; not going before bringing it to pass. Sin is not overruled before it has existence. An overruling agency is not the necessitating cause of what is overruled. Anterior to its existence, God's agency is employed to prevent sin, not to bring it to pass. Whether it exist, or not, is a question not to be decided by Omnipotence, now that the moral agent exists. It is a moral problem, the solution of which is in the moral agent, unimpelled by any inevitable necessity to obey, or transgress moral law. God knew how he would solve the problem. But his knowledge did not cause the solution to be as it was, and not otherwise. From his knowledge springs the permission of sin, not the causation of it. The relation of God's agency to sin is not that of cause and effect. It is

produced by secondary causation, acting in and from itself, unnaturally and unnecessarily refusing to be in subordination and conformity to the will and law of the First Cause. Creature agency gives sin existence; not the Creator's. He overrules it to his own glory—a higher glory and a higher good than could have existed without the exercise of his creative power in bringing into existence moral agents and moral government. Not, however, a greater glory and a greater good than would have resulted, had moral agents remained in continual subordination and conformity to God's will and law.

The purpose to create and the purpose to redeem do not sustain the relation of purpose and *after purpose*. The plan of creation, and that of redemption are not disconnected, but run into each other, and make one complete and indissoluble plan, executed in the works of creation and Providence. For the Atonement is not an after-thought, but a provision previously conceived, adopted, and brought in at the time to meet a foreseen exigency, so that Christ can be called the "Lamb slain from the foundation of the world." Thus, intermedial theology "teaches, concerning the sins of angels and men, only that God decreed to permit and *control* them." This doctrine, together with the doctrine of general atonement, constituted the doctrinal heresy for which Cumberland Presbyterians were driven out of the Presbyterian Church, as unfit to live in that orthodox communion. They were thrown adrift on the plank of the intermedial platform. On it they stood erect, and modified the Presbyterian Confession of Faith, to make it speak the doctrines to which they adhered for conscience sake, and for which they were not suffered to live in the church of their fathers. But now that half a century is scarcely past, we find even prominent Old School divines very earnestly insisting, that this starting point of the intermedial system is and was the distinctive stand-point of Calvinism, the veritable doctrine of the unaltered Presbyterian creed. As an instance, Dr. Rice, Editor of the Presbyterian of the West, takes his stand on the first plank of

the Cumberland Presbyterian platform. In his notice of the Rev. Mr. Foster's Letters on Calvinism, which appeared in the Western Christian Advocate, he says: "We have already proved, that the Westminster Confession teaches, concerning the sins of angels and men, only that God decreed to *permit* and *control* them." Dr. Rice employs his constructive skill to place on this platform the Calvinistic ship, the keel of which was built by Augustine the Manichean, and the hull by Calvin of Geneva. To show that he is successful in doing it, the Doctor refers to distinguished pilots, the Westminster Assembly, Dr. Hill of Scotland, Dr. Green, President Edwards, and Turretine. If his tact and invention make it as clear as a sunbeam, the world will vote him a patent right for his misty logical machine, wherewith to grind out of any premises just such conclusions as suit a theory.

Whether Dr. Rice shows that the keel is built upon the intermedial platform, or that he is merely changing the old canvass for new sails, we shall see.

He that studies the signs of the times, must discern that there is a tendency towards this point. The enlightened and candid are endeavoring to forget their old errors, and approximate towards the intermedial stand-point. The genius of the present age is producing an effect upon all denominations; the Roman Catholics not excepted.

Important and unexpected changes are taking place; the sound of one in the public ear is scarcely over, before the next is ringing. We would not say that all changes are for the better. But unquestionably we live in an age of progress. The cause of truth is moving onward. It might be expected that Calvinists of the present day would be unwilling to have distinctive Calvinism viewed as it was even a half century ago, by defendant and opponent. Dr. Rice is a common sense, practical man; and it is no matter of surprise, that he should endeavor to make his theology consistent and practical. We care not whether the Doctor concede progress or change; if he only stand fast on the foundation principle of the intermedial system, and let it work its way, and modify his Calvin-

ism till freed from its indefensible error, every thread of theological fatality.

If Dr. Rice may be regarded as a true exponent of the distinctive principle of Calvinism, then are Cumberland Presbyterians no innovators on Calvinism; they have the very marrow of its orthodoxy; and the Doctor and the Calvinists with whom he stands are bound to withdraw the unfounded and stale allegation of heresy against us. We are the orthodox. And to the plank of the Cumberland Presbyterian platform the Old and New School Calvinists must come, or stand convicted as errorists. On the intermedial basis both may meet; and no where else can they meet on the ground of truth.

But whether Dr. Rice is a correct expositor of Calvinism or not, the intermedial platform is the true one. It is probable he takes the first principle of Calvinism to be what it is not.

Calvin teaches in his Institutes: "For they (mankind) are not all created with similar destiny." Chap. 21, p. 145. 2 vol. "I confess, indeed that all the descendants of Adam fell by the Divine will into that miserable condition in which they are now involved," Chap. 23, p. 167, vol. 2.

"But since he foresees future events only in consequence of his decree, that they shall happen, it is useless to contend about foreknowledge, while it is evident that all things come to pass rather by ordination and decree." Chap. 23, pp. 269, 170, vol. 2. The reference is to Allen's translation, fourth American edition, revised and corrected. Here it is plain that Calvin assigns no other cause of man's defection than the sovereign determination of God's will. On the platform of destiny, he rivets down the fate of every individual of mankind with the iron spike of Omnipotence. He is fairly out on a subject where many, who profess to be Calvinists, have to be ferreted out. There can be no doubt as to what Calvin held. His starting point is so clear as not to be easily misunderstood. With a magnanimous honesty, he avows it unflinchingly and thoroughly. It strikes me that the Pres-

byterian of the West is not willing to march right up to the first and leading principle of Calvinism, without winking or mystification. It admits of no turning hinge of destiny in man, but fixes it by the exclusive act of God's will. He can have no powers of agency, acting freely in view of motives. He is as absolutely controlled by the inward disposition of his mind and external circumstances, as straws, on the bosom of the river, are controlled by the action of the water. It is now seldom that we meet a Calvinist who would be willing to come squarely up to his distinctive stand-point.

The Presbyterian Confession, chapter 3, section 3, says: "By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death." The former he predestinated unto life, "all to the praise of his glorious grace." Sec. 5. and 6. The latter he fore-ordained to everlasting death, "to the praise of his glorious justice." Sec. 7. As those appointed to life, so those appointed to death, are unchangeably designed by the decree of God, Sections 3 and 4. Not from any condition or cause foreseen in either. Sec. 5. Since he could foresee the elect and the reprobate only in consequence of his decree, which decree is, therefore, anterior to his knowledge, and has its foundation in a power back of his understanding. An act of that power predestinates the number to life, and foreordains the number to death. Section 7 says the latter are ordained "to dishonor and wrath for their sin." Well, if their sin is the cause of their reprobation; what becomes of Section 2?—"yet hath decreed nothing because he foresaw it as future." It strikes us that one proposition nullifies the other. If the decree of God unchangeably designs and fixes who shall be the elect, and who the reprobate; and that decree goes before his knowledge or foresight of any thing in the elect and the reprobate, both the decree and the entire reason of it, are in God, wholly disconnected with the reprobate, as well as the elect. Consequently the reprobate are not "ordained to dishonor and wrath for their

sin," any more than the elect are, according to the proposition predestinated to everlasting life for their holiness and faith.

Their faith is an effect of their holiness, their holiness is an effect of the regenerating influence of Omnipotent grace. This irresistible grace was given them, because they were elected. Their election is irrespective of any moral or relative reason in them. The reason of it lies in God *alone*, in a decree which took its rise *back* of his understanding, which he knew not till after it had existence.

In regard to the reprobate, their unbelief is an effect of their unholiness. Their sin is an effect of Adam's sin, inherited from him as is their existence, by ordinary generation. And since Adam fell by the decree of God, it follows, that, as election, so reprobation is exclusive of any moral or relative reason originating with the reprobate. That the reason is in God alone. That it lies in the decree which had existence before God knew it; and hence without reason, either in, or out of himself. Moreover the Omnipotent renewing grace, given to the elect, is withheld from the reprobate; because God decreed that they should not have that irresistible grace. This also takes us back into the agency of God, not their sin, for the alone cause of their reprobation.

But grant that their sin was the reason of their reprobation; it must have been known to God before he decreed their reprobation; knowledge preceded the decree; it was a foreknown cause or condition moving him thereunto. Then is the decree of reprobation without any foresight of cause or condition in the reprobate? Certainly not.

In this third chapter of their Confession, the Westminster divines have laid down conflicting propositions, as we have already seen.

But further on this subject. "God from all eternity did ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of

second causes taken away, but rather established." Sec. 1. The second proposition destroys the first, which, it was intended to restrict and qualify. Otherwise the first destroys the second. If God's choice and fore-ordination bring every thing to pass. The will of creatures, or liberty of second causes, is not the authorship of any thing. In fact they have no will, no liberty.

A decree which takes the hinge of destiny out of the agency of angels and men, and places it back of God's knowledge, in his choice fixing their destiny, a destiny unknown to God until it was fixed. For such a destiny there is no moral reason. It is regardless of moral character. The decree which fixes it is neither wise, nor holy. Since it had existence, before it was an object of knowledge, it has no moral character, and forms the destiny whatever it be, irrespective of the administration of moral law, and upon the single principle of power acting *back* of all knowledge, wisdom, counsel, and holiness.

Such a decree makes God supremely selfish. Since it makes the creature's destiny what it is to please himself, and the reason of it in himself alone. Some are predestinated to life; "and all to the praise of his glorious grace." Sec. 5. For the glory of his sovereign power over his creatures, the rest of mankind God was pleased, "to pass by, and to ordain them to dishonor and wrath for their sin,\* to the praise of his glorious justice" Sec. 7. All done for his own sake. One may be allowed to doubt, whether a God so superlatively selfish would have given existence to any thing without himself.

"All events, of whatever kind, that take place in time, were determined, or foreordained by God from all eternity thus to take place." In this Dr. Green asserts the distinctive principle of Calvinism. He attempts to escape the logical conclusion by dividing the decree or foreordination into *efficacious and permissive*. But the permissive belongs only to the intermedial platform. This is shown by the Doctor himself. "*Evil he permits to take*

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\* Their sin, as we have seen, is but the action of God's Providence.

place; and efficaciously overrules it for good—for the promotion of his glory.” “Efficaciously overrules,” destroys *permissive* as a prefix to decree. For while it effectually annihilates sin in those predestinated to life, it alike effectually continues sin in the forordained to death. Respecting ceasing to do evil, the reprobate have no more choice, than in being born the children of Adam, since the in-born law of evil operates on their minds, just as invariably as the law of gravity on their bodies. This decree of reprobation implies the influence of the law of sin efficaciously exerted upon the mind of the reprobate leading them to sin, just as his decree of election implies the influence of the law of grace efficaciously exerted upon the mind of the elect leading them to holiness. So, the evil he chose, he “*efficaciously overrules*.” It strikes us the prefix *efficaciously* excludes *permissive* decree from distinctive Calvinism.

As the Confession of Faith, Dr. Green, and others, so Dr. Rice may affirm, “that the decree is nothing more than the withholding from some the grace which is imparted to others.” May we not ask what is the practical difference? to the *some* from whom the effectual grace is withheld; whether they perish by a decree exerting a withholding influence, or by a decree exerting a positive and direct influence in deciding their destiny? Since, in either case, that destiny is alike the effect of God’s choice. The child dies if the parent withholds water and bread, just as certainly as if he gave it arsenic. Suppose that poison is working death in the child, in consequence of its ancestors having been bitten by a deadly serpent. There is no power in its system to counteract the poison. The physician knows it. He has an effectual remedy. He administers it to another child in exactly the same condition; but withholds it from this one. It dies; its death is inevitable. The physician could have cured it just as easily as he did the other. But he would not do it; because it was *not his pleasure* to do it. The child’s death is an effect of the Doctor’s choice. What is the practical difference to it, whether its death resulted from

what he would not do, or from what he did do? Now, if it be taken into consideration, that the agency of this physician brought the ancestors of these children, (no difference how far back the lineal descent be traced,) and the serpent into contact, the effect of which contact is the serpent strikes its fangs into them, and pours its poison in all their veins. Then we have an exact and fair illustration of the case of that part of mankind called the reprobate, from whom God withholds regenerating or effectual grace, for the glory of his sovereign power over them. No prefix to the term decree alters the real fact of the case. Such prefix cannot make that which is an effect of God's decree, no effect of his decree. The distinctive principle remains while Calvinism continues Calvinism.

The abandonment of its distinctiveness is the abandonment of the thing itself. A tenacious holding on to the name is a different thing from strict adherence to its foundation principles.

According to a subdued arrangement of Calvinism, either by a studied silence, or a modestly cautious change of technicality, its sterner features are kept out of sight; and somewhat of a plea is set up for these features, by a denial of them, which propounds the distinctive decree as saving the elect, without dooming the reprobate. Whatever this policy gains in decent moderation, it certainly loses in harmony and consistency. On principles of exact inductive reasoning, the modified scheme is a deterioration of the more uncompromising scheme of Calvin, adopted by the old fashioned Calvinists.

To affirm that the reprobate are only *passed over* by God, and to deny that they are formally *reprobated* by him is, at least, practically to the *reprobate* a distinction without a difference. I doubt whether it amounts to any thing more than a speculative figment, to attempt to set forth some subtle distinction between two possible operations of God's mind, to wit, the operation of simple prevision, and that of active predestination. One may doubt, whether even this distinction can be logically sustained.

Whether the reprobate are specifically doomed to eter-

nal damnation, or passed over and left to it, when the reason, of such passing over and such leaving is altogether in God's choice, it is an act of *volition*, no less than an act of *provision*. For if once the idea of volition be introduced or admitted, there can be no real difference between a choice, the reason of which is altogether in the mind choosing to *pass over* and *leave* an individual to everlasting perdition, and alike choosing to *doom* an individual to everlasting perdition. The result is the same in either case; and is an effect of the same will.

Such hair-splitting on the part of Calvinists, strikes me, I must freely confess, as being little better than a disingenuous playing with words. But this same kind of logic is displayed in another form. Such as call themselves Calvinists, say that all men may be saved if *they please*. In order to their salvation, the *will only is wanting*. Very true, there wants only the will. But if God regenerates the elect exclusively that they may have the will, and will not regenerate the reprobate because it is not his pleasure for them to have the will, and they, as all except Pelagians, acknowledge, cannot have the will without the prevenient striving of God's Spirit, it is a mere convenient equivocation—ay, it is the merest trifling and positive mockery to tell the reprobate, that *all men may be saved if they please*.

With us, it admits of some doubt, whether the Presbyterian of the West can occupy the plank of the intermedial platform, without pulling down with one hand what he builds up with the other. Be this as it may, we are certainly pleased to see Dr. Rice on the right plank. Success to his efforts to blaze a path through the forest, and bridge it over the swamp of Calvinism. It can but facilitate travel to the intermedial house.

If the leading principle of Calvinism "teaches concerning the sins of angels and men, only that God decreed to PERMIT and CONTROL them," I would not object to being called a Calvinist. Such Calvinism is Intermedialism. If Dr. Rice will prevail with Presbyterians to insert this explained Calvinism in their Confession of Faith, they

will just have the Cumberland Presbyterian Creed, or at least its equivalent. Why not do it? Calvinists would understand it without labored explanations; others, all would. It would save much time and terminate a great deal of controversy. Neither doctor nor professor of divinity would have any further use for his misty logical machine wherewith, by subtle skill, to grind out his Calvinism in explanatory syllogisms. If Calvinism be true, why keep it beneath the convenient equivocal? If its key principle is vulnerable and untenable, a shifting technicality will not prop it up; if true, it is defensible and needs no such propping. Of one thing our Calvinistic brethren may be assured, that they may safely take their stand on the plank of the intermedial platform; it is the right or scriptural one; there is no rotten place any where in it. To it let them come, now that the distinctive plank of their platform, in this progressive nineteenth century, is breaking, and letting down the whole Calvinistic party. We put it to our Calvinistic brethren, whether it would not be the better policy to revise their creed, that it may be its own interpreter to themselves and their neighbors: so that there would be no further need for the professional service of a metaphysical Doctor to administer broken doses of interpretation to their error-sick theology. If the interpretation were substituted for the thing interpreted, then this matter would be plain.

EDITOR.

## TO THE PRESBYTERIES OF THE CUMBERLAND PRESBYTERIAN CHURCH.

### EXTRACT FROM THE MINUTES OF THE ASSEMBLY.

"Whereas, Numerous efforts have been made to obtain a full statistical report of the Church, and all having failed:

*Resolved*, That Bro. MILTON BIRD be, and he is hereby constituted a Standing Committee on the Statistics of the Church, and that it be his duty to correspond with all the Presbyteries of our Church, until he shall be prepared to make a complete statistical report of all ministers, licentiates, candidates, congregations and members in our communion. And be it

resolved, that all previous resolutions, touching the subject, be and they are hereby repealed."

CORRESPONDENCE WITH ALL THE PRESBYTERIES OF THE CUMBERLAND PRESBYTERIAN CHURCH.

*Stated Clerks of Presbyteries:*

DEAR BRETHREN—

We trust you will regard this communication as personally addressed to each of you and to your Presbyteries, by the standing committee, appointed, as you discover in the above extract from the minutes of the last General Assembly, for the purpose of continuing its labors until complete, accurate, official statistics of the church are obtained. This we hope to receive from you, at farthest by the close of the meetings of the several Presbyteries and Synods this fall. Will you not attend to this matter without fail? We believe you will. We cannot think any of you will disregard the requisition of the General Assembly. We suggest the propriety of your calling upon the Clerk of the session of each congregation in your Presbytery. And it is hoped they, as well as the preachers, will see to it that you are furnished with official reports from every one, to enable you to furnish us the information to submit to the Assembly.

Why should it not be done? From the past neglect on this subject, we are suffering in more ways than one. Others are stating our progress for less than it is. We are guessing at our numbers, and I incline to the opinion that in so doing we make our numerical strength too large. The tendency of both is to impair our usefulness; by casting us down in the estimation of others, and lifting us too high in our own.

If we know not the number in our communion, we cannot know how near we approximate, or how far we come short of doing what we ought in our Master's cause.

Not accurately knowing our relative increase and decrease annually, we are unable to tell whether we have greater cause for deep repentance or adoring gratitude.

To keep ourselves ignorant of what we are numerical-

ly, does not beget in us humility, nor any way improve our piety; it rather engenders pride.

What if Saul's numbering the people displeased God? The case is not analogous.

Moses knew how many were on the Lord's side. So did Joshua. So Gideon knew how many were with him. The apostles numbered the disciples. They reported the number of converts or accessions to the church at their revival meetings.

We should have our accurate statistics. To say the least we owe it to ourselves. Some unsuccessful efforts have been made to obtain the official statistics of the church. But the present effort admits of no such word as fail. It is to continue, till the thing is accomplished. Perseverance never fails. Just as well take it in hand at once, for we shall continue to trouble you until you give the desired information.

It is the duty of the sessions to submit their semi-annual reports to the Presbyteries, embodying all the statistical information sought. The Presbyteries should see that this duty is performed. The Stated Clerks would then have such official information in their hands, and could readily furnish their reports, full and accurate. Will they stir up their Presbyteries and sessions on the subject, or see that it is done?

As the committee of the Assembly, we ask the Presbyteries for answers to the following questions, either through their stated clerks, or by special committee, as they may deem proper.

After the name of your Presbytery, say—

How many ordained ministers? Licentiates? Candidates? Congregations? Communicants? What is the number of Sabbath Schools? Number of teachers? Children in attendance? Have you a Presbyterial School? Any Congregational Schools? What is the amount contributed to benevolent enterprises? What enterprises are assisted, and amount of aid to each?

Please let us receive responses from you, at your earliest convenience. Unless otherwise directed, forward by mail to our address, Louisville, Ky. M. BIRD.



# THE THEOLOGICAL MEDIUM:

## A MONTHLY JOURNAL,

EDITED AND PUBLISHED BY REV. MILTON BIRD.

The Medium aims to promote theological truth, experimental and practical religion, evellent enterprise, and sound church polity. It shall, as its title imports, maintain doctrines of the "conservative" or "middle system," as embodied in Holy Scripture. It is published monthly, in octavo form, each number containing thirty-two pages, with a handsome cover, executed in a workmanlike manner, on good paper, with new type. An index and title page will accompany the work.

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*Yours More &c No*

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